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[For information on the efakó-group (cooperative labor group), particularly in the craft guilds, also see category 467--Analyst]

71, 675, 642 Nupe FF52

[Information on bara-ship, the sacrifice of individual freedom for the sake of political protection by a patron, has been placed in category 566. --Analyst]

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342 361 which make up the *efu*. The Nupe house consists of a number of huts, mostly round, built of clay and thatched with grass, which are surrounded by a high mud wall. The wall opens upon the path or open space in front of the house in the *katamba*, a hut more spacious than the rest, with big doors which make the *katamba* a gateway or entrance-hall of the compound. Inside the house are smaller partitions and a number of smaller *katamba*, all invisible from outside. You only see the tops of the grass roofs protruding from behind the compound wall. Sometimes the house of a chief is built in a different, more imposing style with a large square or semicircular *katamba* which has a high gabled roof and windows let into the walls. Often huts or entrance-halls are decorated [631] with ornaments worked in relief into the clay. Some houses are more beautifully decorated than others—a sign both of difference in prosperity and in ambition or aesthetic leanings. There are the signs of occupational specialization: one or two blacksmiths' furnaces; a house decorated with crude plastics in relief of animals, or with a pair of horns surmounting the roof—a hunter's place; a platform of dyeing pits in one corner of the village, and perhaps the half-open sheds of the weavers. To-day one 346 small mosque at least is found in every village of Nupe. Pagan sacred 778 shrines or sacrifice places are mostly hidden inside the houses; only in 361 the riverain villages did I find a sacred shrine placed in the open, in the middle of the village. The sacred groves where the annual sacrifices are performed are always some distance away from the village, hidden in the thin bush and brushwood which surround the village. Most villages are 361 situated near a watercourse, be it only a little stream or brook. From [312] here the women fetch the water, and here you may see them at all hours of the day washing dishes and calabashes or laundering their clothes. There are also wells in most of the villages, well-dug deep wells—the Nupe are excellent well-builders—with a strong timber framework and a solid, clean platform round the mouth of the shaft; standing on the platform, the women draw water in buckets or earthenware pots tied to [354 long ropes of native hemp. The big, round roasting-ovens of clay which 347] look like huge red eggs scattered on the outside of the village, and in the bigger places the square of open booths which forms the market, complete the picture of the Nupe village. Once or twice a week this square is overflowing with people, men and women of all ages: they buy and sell, they listen or dance to the music of drummers and flute-players, they have their heads shaved, they talk, chat, cry out their wares. They are a mixed crowd, and the nearer the village is to the main roads of the country, the more mixed it is: people from the village, peasants from the *tunga* near-by, traders from Bida, travellers and occasional visitors from places and countries far away.

621 571 The market gathering is not the village community. Yet the boundary of what we have called the area of common life is, of necessity, fluid. It is redrafted and reset with every new bond of contact and every new channel of communication. But we may say this: the village and its dependencies form the core of this area of common life. Between them takes place the intensive life of the community, of regular and habitual co-operation in all spheres of life. Within this area marriages are arranged,

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pacts of friendship made, visits, feasts, and meetings organized regularly. Contacts and forms of intercourse may stretch beyond this area—they regularly do in trade connexions or in the contacts involved in the political system of the country. Moreover, modern communications have greatly extended their scope. Yet these contacts and single lines of intercourse hardly affect the self-containedness of the community. A sign of the tendency to seek regular contacts with places and groups without is travelling. And here we see that the villagers evince little interest in travelling and in visits to other towns and countries.[1] In the small Beni village Pichi, about five miles from Bida, only three men out of fifty have been across the Kaduna river or outside the area of their sub-tribe. Most peasants, at least the older men, with whom I have discussed travelling, said in so many words that travelling had no interest for them.

Again, the self-limitation of community life expresses itself in the parochial outlook of the villagers. There is a striking lack of interest in the life and customs of the peoples 'outside'; or the interest is of that lofty and self-centred kind that will credit anything unusual reported of 'foreigners'. When discussing with villagers the customs, for example, or the religious rites, of neighbouring communities you will be told: 'We don't know; we do this and that, but they may have different customs', or you will be given unreliable, second-hand information, often biased and sensationally made up. Certain of these opinions have become quite firmly rooted—commonly accepted popular theories about other communities. The people of Jebba Island professed to know nothing about the religious practices of Gbajibo, a village some twenty miles up the river—'they have quite different customs there' is what they told me. A visit to Gbajibo revealed that the religious practices of the two places were almost identical. In Bida and Doko I was told that the people of Etsú were blacksmiths by origin and possessed special blacksmith magic. The people of Etsú themselves had a quite different tradition of origin and their magical rites had nothing to do with blacksmith work. In several Nupe villages the people told me that while they themselves performed the *gunnu* ritual in the open, other villages possessed special sacred *gunnu* huts. I examined every case, but found no trace of this reported difference. This tendency to assume non-existent and exaggerate insignificant cultural differences between one's own village and other communities represents, on the ideological plane, the assertion of the cultural identity of the community. As in the case of the tribe, we find an ideology heedless of empirical facts supplying the conceptual background for a social configuration.

We must, however, qualify these statements about the self-contained nature of the village community. There exists one kind of interest and knowledge—and this time keen interest and on the whole well-informed knowledge—which embraces groups outside of the village community, namely, interest and knowledge bearing on the kingdom, its countries

[1] I am speaking here of the inland villages and not, of course, of the riverain Nupe, whose very existence depends on travelling. Nor do I refer here to migrations and similar permanent changes of residence.

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They come to Bida as traders or itinerant artisans, some for a short period only, others to stay. The trading caravans from the north stop outside the town gate in the *zongu*, camp, reserved for them. There are three such *zongu* in Bida, each situated on the territory of one of the royal houses; the caravans must stop in the camp that belongs to the ruling house—another expression of that comprehensive dynastic division into three. The traders from the south, individual traders and the strangers who settle down in Bida for longer periods, perhaps permanently, live in *lálemi* under their own headmen, the *Sarkin Hausawa* (or *Madúgu*, as he was originally called) and the *Sarkin Yorubawa* (or *Asari*), the Chief of the Hausa and the Chief of the Yoruba. These two men are the recognized ward-heads of the aliens' quarter, and latterly have held an official position on the Bida Town Council. Strangers from the rich countries of north and south were always welcome in Nupe. They were treated with special consideration by the rulers of Bida, they paid no regular taxes, only comparatively small market dues, and they were looked after by their own headmen, who were appointed to watch the interests of their fellow countrymen, as, for instance, in all matters concerning financial transactions. This treatment of strangers contrasts curiously with the ruthless treatment of the native peasants. It reflects the vital part that trade played in this country, in the households of this society which depended for its existence on foreign markets where imported arms, horses, and all the paraphernalia of court life might be bought, and where the valuable commodities of the kingdom, embroidered gowns, beads, brass- and silverware, and slaves might be sold.

Cutting across this threefold division of Bida there exists another division, still more important for the life of the town: the division into small local units, factions rather than organized town wards, which form themselves more or less spontaneously round the houses of the powerful nobility. This is, in fact, how the Bida people refer to the different parts of the town; they call them by the title of the most prominent member of the nobility who has his house in that locality, *efu Ndeji*, or *efu Dzwoáfu*, *efu Sokyara*, and so forth. This link of locality is explained partly by the fact that powerful men tended to settle their henchmen, slaves, and serfs in their neighbourhood, and partly by the fact that the people of the locality were ready to acknowledge as their patron the member of the titled nobility, living in their midst, who at the time had the greatest influence, the man whose rank and power promised protection and support to those who rallied round him. But it is not the strong, permanent link of the kind we found in the Nupe village. Nor is there real continuity in this voluntary allegiance of a group of commoners to a noble patron. As the ranks change hands so the allegiance will change; every change on the political horizon may dissolve the local faction and reset the face of the town.

Just as these rank-holders are themselves dependent upon the favour of the king and the royal house, and as they group themselves in accordance with that tripartite dynastic division, so these small local factions are subordinated to the threefold arrangement. We remember the three *ekpā*, the three 'banks', on which Bida is built: the large number of *efu*,

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linked with a title or name, encased in these *ekpã* which bear the name of a royal house, the group of commoners rallying round a noble patron, and the nobility rallying round a dynastic head—this is one of the most conspicuous symbols of the political relationships which rule the capital.

The political administration of Nupe kingdom (like every political administration) can be regarded as an organization guaranteeing order and security to the subjects of the state—individuals and groups—in return for specific forms of submission: submission of individuals to the established rules of conduct; surrender, by groups, of all independent political action; and surrender, by individuals and groups, of portions of their property in the form of taxes and tributes. The law-abiding, tax-paying citizens are thus promised protection against enemies at home and abroad, and general security for carrying on their daily work, holding markets, using the roads, and enjoying the fruits of their labour. With regard to individuals, a legal machinery safeguards their civic rights, that is, their claims to this protection. With regard to subject groups, we may speak of constitutional rights in which this safeguard of security is embodied. The element of reciprocity implied in these constitutional rights, namely, the promise of security in return for a surrender of autonomy, is clearly understood by the people. This is shown in the current interpretation of such political measures as the suppression of the Kyedye attack on the town of Kacha described above. The intervention of the central government on behalf of Kacha is positively linked with the previous surrender of autonomy (*a gba ya Bida*, 'they submitted to Bida').

A striking feature of the internal organization of Nupe are the considerable regional differences in the completeness and directness of administration and the frequent changes which it has undergone in the fifty years of Fulani rule. These variations and changes have a threefold explanation: (1) They interpret, in terms of political status, the cultural and ethnical provenance to which we referred in the preceding chapter. (2) They are a compromise between the superstructure of the state and certain claims to autonomy, admitted mainly because of the difficulty of establishing a more complete control—for example, over the strongly organized river-state of the Kyedye, or over the newly absorbed 'outside' groups on the periphery of the kingdom. (3) They are a compromise also between centralization and delegation of power. The delegation of power represents an essential structural characteristic of the Nupe political system. The ever-expanding kingdom, increasingly dependent on the military help of the nobility, had to secure their services more and more by granting them landed property in the form of fiefs, and thus investing them with a portion of territorial sovereignty. But then, only through this indirect—feudal—administration could the expanding state hope to reach and to control its entire population, above all those scattered village units which never evolved a larger political system than could be fitted easily (like the Beni confederacy or the Kyedye political organization) into the large-scale framework of the Nupe state.[1]

[1] Compare the similar situation in Imperial Rome: 'The state had to appeal to private persons of wealth and influence because it was not able to transmit its

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443 above. A census of the same market will give quantitative data with regard to the attendance of the market and the goods which are offered for sale on an average market-day. The figures quoted, which are of necessity elastic, were compiled from a large number of regular observations during the months of February and March. The kind and quantity of goods traded on the Nupe markets reflect the seasonal fluctuations in supply and demand. It must be understood, therefore, that at other times of the year, especially in the rainy season, the composition of the market will be somewhat different. In a large centre like Kutigi, however, which can count throughout the year on imports from distant places, these changes remain within more narrow limits than in a small market which relies largely on local supplies. For the purpose of comparison I have also added the corresponding figures referring to ordinary week-days.

443 The chart shows that, in marketing, certain goods are regularly com-
441 bined. The same women who sell grain also sell rice, red pepper, *kuka*,
438 and partly palm-oil and shea-butter. The sale of yam is regularly combined with the sale of cotton, and sometimes of gourds; or cotton is sold by the traders in native cloth. Such goods as smoked fish, native tobacco, or cooked food, on the other hand, are always traded separately. The combination of goods offered for sale does not invariably betray the character of the seller, whether she is a farmer's wife, marketing his produce, or a professional trader or 'middleman'. The two categories, in fact, overlap to some extent. As a rule the women who sell grain, rice, *kuka*, red pepper, yam, and cooked food are only 'occasional' traders, i.e. are marketing produce from their husbands' farms. In the case of the women who combine the sale of grain, red pepper, rice, and palm-oil, grain and red pepper may well come from the farms of their husbands, while rice and palm-oil may have been bought by the woman from someone else. Or the woman who sells cloth and cotton may be selling her husband's cotton together with cloth which she purchased in Bida. The women, on the other hand, who sell tobacco, smoked fish, and various Bida goods are invariably professional traders or 'middlemen'.

443 The distinction between seller and buyer is no less difficult to elicit from the chart. The two roles are often combined in the same person.
● 571 Many women who come to the market to sell agricultural produce or cooked food, or men who bring live stock or hoes, at the same time purchase various goods from other traders. But the market, in Africa as well as Europe, is more than merely a business institution. The people who attend it, whether they come to buy or to sell, also come for the sake of company and entertainment. In the market they meet friends and acquaintances with whom they can gossip and exchange news. There also the sexes meet, girls and their suitors. Rarely will there be a market-day on which drummers and musicians do not turn up also, and young men or girls join in a dance. This 'social' aspect of the village market must appeal more to the local people, than to the professional traders from Bida or other more distant places. It presupposes common interests, a familiarity and intimacy of long standing. The group of peasant men and women who are brought together regularly on market-

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Census of Kutigi Market

Goods	Attendance and quantities of goods	
	On market-day	*On ordinary days*
Fulani butter and milk	4 Fulani women from camp in the neighbourhood, each with 1–2 gals. of milk and 1 lb. butter	2–3 Fulani women
Grain, rice, red pepper, *kuka*	30–40 women, each with 10–12 *kpanu* of grain and rice, 1 lb. of red pepper and a small bowl of *kuka*	2 women
Palm-oil, shea-butter, and salt	50–60 women, partly the same as those who sell grain and rice, each with 2–4 gals. of palm-oil (in old petrol tins)	2 women
Cotton and yam	10–12 women, each with 4–5 heaps of yam, each containing 6–8 yams. Quantity of cotton very variable	2–3 women
Smoked fish	30–40 women, each with one basket containing 15–20 fish	3 women
Various greens and herbs (partly used as medicine)	15 old women	..
Native tobacco	5 women	3 women
Live stock	Men with 4–5 sheep or goats	..
Pottery of different size	10–15 women, each with 10–15 smaller or 4–5 larger pots	..
Gourds	7–8 women, partly the same as those who sell cotton	..
Hoes	1–2 men, each with 4 hoes	..
Mats	Very variable, 2–10 mat sellers, mostly men	..
Cooked food (pastries, corn-gruel, corn-water, &c.)	20–30 women, the same as those who also sell grain or palm-oil, each with 2 pts. corn-water, 20–25 packets (in banana leaves) of corn-gruel, and 10–15 pastries	4–5 women
Meat	3 butchers, average 2 sheep or sometimes 1 bull or cow	They slaughter every second day
Straw hats	5 men	..
Cloth, various fancy goods	5 men in the booths, and 15 women (Nupe and Yoruba) in the square	..
Tailors	6 men, in the booths	..
Barbers	4 men	..
Leather-workers	4 men, in the booths	..
Charms, medicines, and potash	4 men, two of them Hausa	..
Roast meat	1 man, sitting on the road-side opposite the market	..

days indeed constitute a substratum of community life at large. The social life at the village markets utilizes, and creates or revives, at the same time the contacts and social relationships which characterize the 'area of common life'. It is no accident that this circle of five to ten miles radius from which the local attendance of village markets is recruited coincides with the area which is covered by local knowledge and interest in each other's affairs,[1] and within which intermarriage between different villages takes place.

[1] See p. 38.

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TRADE AS A PROFESSION

The majority of professional traders in Nupe are Bida men and women. For these professional traders the restriction to the small areas which are characteristic of inter-village trade does not apply. The whole country, and indeed the whole of Nigeria, is their field of activity. Trade, business, is independent of the boundaries of a community, a tribe, or language. Inside Nupe one of the results of this extensive trade is the regularization of hospitality towards traders in all larger villages of the country. Only a few traders may be able to find relations in the distant places to which their business takes them. The others are free to stop in every house. The rules with regard to the compensation for this form of hospitality which does not fall in the category of kinship duties vary locally. In Mokwa the guest maintains himself and is expected to give his host a parting gift of 10–15 kola-nuts (representing about 1s. 6d. in money). In Kacha, a much larger business centre, the population of which consists to a very large extent of traders, a stranger who has no relatives in the place may go to the chief, who will allot quarters to him. The guest receives lodging as well as food, but is not expected to make any gifts in return; he is expected only to return the hospitality in his own village should his host be taken there on his business trips.

Outside Nupe the Nupe traders are frequently more than merely birds of passage. They stay at a place for several months or even years at a time, and may possibly settle there permanently. We find such colonies of Nupe traders in every larger town of Nigeria, in the northern Emirates as well as in the Europeanized centres of trade in the south. In the north they speak Hausa; in the south they can mostly get on with Nupe (only a few Nupe men and women have learned Yoruba). Not the least convincing evidence of the century-old route of Nupe trade to the south, down the river Niger, is that Nupe language is understood all along this route. In places on the lower Niger where the lingua franca of the north, Hausa, is no longer understood I found that the people would speak and understand Nupe. Although in the life of the traders tribal and cultural affinities are subordinated to business interests, these links re-emerge in a new form. In these foreign parts where the Nupe live as aliens, they are drawn together by the link of their common language and common origin. They form small cultural enclaves, Nupe colonies, and tend to live together in the same part of the town. These colonies do not form social units or communities in the narrow sense of the word; rather, they are fluid, semi-temporary, groups brought together by the chance of common enterprise. They can hardly be homogeneous; they contain men and women from different sub-tribes and parts of Nupe country. Moreover, they spring up suddenly, and may disappear again as suddenly, owing to changes in the economic conditions. But while they exist they show a strong tendency to develop something like an organized community life. They all feel themselves as Nupe; they recognize the ranks and forms of status valid at home and elect a head or chief in Nupe fashion. Many men and women in these colonies are joined in the course

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of time by their family and relations; and many will, or hope that they will, some day return to their home country.[1]

In this description I have dealt with professional and non-professional traders as if they represented sharply distinct classes. There is, in fact, good sense in speaking in Nupe of *cewoce* or *koragba*, 'trader', as against other professions. The line of division, however, is fluid. It is more fluid among women than among men. Among the men we can at least define the extremes: the big trader is nothing but a trader, and the cultivator or guild craftsman is never a trader. But trade on a small scale goes hand in hand with the individual crafts and 'free professions', and an occasional business deal is welcome to everybody. But here a further distinction is necessary. The Nupe distinguish between traders proper and brokers, *dilali*. The brokers have as a rule their booths on the market, and undertake to sell goods for their clients for a small commission. It is interesting to note that while the Nupe traders are 'free' professions in every respect, the brokers are organized in a guild-like organization. They elect a guild-head, the *Etsu* or *Sarkin Dilali*, who is confirmed by the king and keeps in close contact with the court. As soon as a new trade caravan arrives at the *zongu* (the traders' camp outside the gates of Bida) he will go and see the traders and inspect their goods. It is his duty also to inform the king of caravans and goods that have arrived. He must ascertain the king's wishes with respect to these goods before he allows them to be placed on the open market. Here, then, we find again the element of political control which is so closely associated with guild organization. The *Etsu Dilali*, placed in control over all Bida brokers, levies a small fee from them, in return for which he guarantees them equal access to the valuable and profitable goods which arrive in Bida from abroad. He, and through him the whole organization of brokers, thus guarantee to clients and fellow members an efficient marketing organization, the avoidance of unsound competition, and business integrity. The organization of brokers differs in certain respects essentially from the guild organization proper. It does not utilize the principles of kinship (real or fictitious); nor does it attempt in any other way to ensure the solidarity and continuity of the professional group. It represents a 'free' association of 'free' business men, coming very close to the principle of the modern professional union.

DIVISION OF LABOUR BETWEEN THE SEXES (III)

The market census given above has shown that marketing and trade, too, are subject to the rules regulating division of labour between men and women. We can formulate certain general rules: all food-stuffs and agricultural produce, and of native industrial products manufactured by men those that are typical women's articles, are traded by women. To the first category must also be counted the native stimulants, tobacco for

[1] These remarks refer to a typical Nupe traders' colony in Ibadan which I have studied at some length. An instance of a trading-colony which has sprung up quite suddenly is Agege, a village ten miles north of Lagos, which, in 1936, had been in existence for five years only.

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and reality. The prototypes of *ena* ranks are all (at least theoretically) within the reach of the individual members. Every one of the young men who have gone through the *ena* may find when he reaches the suitable age that elimination by death or illness of senior relatives has singled him out for the position of a family head, and thus for a *nūsa* rank. Indeed, the promotion which accompanied his age-grade career will serve as an important qualification in the bestowal of the real rank by chiefs and elders. In certain respects all *ena* ranks of the senior grade retain their validity outside the *ena*, and after its expiry. The code of age-grade etiquette expires with the age-grade association. Not so the symbols of age-grade achievement: a man will be called by his rank rather than his name years after the *ena* has come to an end, often even for life—especially if he had held a very high rank. Men who have once been elected as *Etsu* or *Ndakotsu*, even when they are not, or not yet, appointed to a *nūsa* rank, will occupy a position of some distinction in their native village. Not only are they addressed and known by their *ena* titles, but village elders will pay attention to their opinion, and will entrust them with responsible tasks—in the organization of a ceremony, or of important collective work carried on outside the framework of the age-grade association. *Ena* ranks will never be confused with the political ranks of the village; they remain *tici nya ena*, ranks of the age-grade association. But although still only models of the 'real thing', they are 'real' in the sense that they indicate the varying qualification of individuals for access to the final social advancement. In the village *ena*, then, and similarly in the few age-grade associations in Bida which are recruited from the ruling classes, the *ena* rank-system anticipates a future social status; it introduces social concepts, and practises forms of conduct the effectiveness of which will be proved in adult life.

None of this is true of the average Bida association. Although here, again, the ranks attained in the senior grade accompany a man through life, they can claim no significance beyond that accorded to them by the rules of the game. A game indeed it is. These ranks let you enjoy fictitious contacts with a world of rank and power which you can never hope to enter in reality. Their upward trend, their incentive of competition, imply, not preparation or anticipation, but pretence, imitation—'substitution'.

Let us examine now the composition of the age-grade associations with regard to the social groups and strata which they absorb. In small villages a single age-grade association includes the youths of the whole village, and may even go beyond it, including the 'dependencies' of the village, the small *tunga* settlements, or linking a number of *tunga* settlements with one another. In the scattered hamlets round Bida the boys and young men of three to four hamlets join in a common *ena*. In very large villages (e.g. Kutigi) the age-grade is subdivided into a number of associations, each embracing one large, or two or three small, neighbouring, village *efu*. The age-grade itself, however, stretches across the whole village community, and the different associations conform to the same pattern with regard to the length of the term, and the time and year of the 'change-over' from grade to grade. In Bida the sub-

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division goes much farther, and we find a large number of disconnected associations, which are no longer co-ordinated or conform to a common pattern. I estimate the number of age-grade associations in Bida at 200. The individual *ena* is, again, bound up with locality, and includes boys and young men from the same part of the town. But here two new factors enter: social differentiation, and divided political allegiance. The very fact that the Bida *ena* finds its members among friends and close acquaintances already expresses the tendency to make it socially homogeneous, and to limit its membership to individuals from the same social stratum, or the same professional group. *Sarakiži* and *talakaži* never mix in the same *ena*. Nor do prosperous traders or Mallams join the same *ena* as peasants or small craftsmen; nor does, finally, the youth of the craft-guilds intermingle—glass-workers, blacksmiths, weavers, all have their separate age-grade associations. The limitation with regard to locality and close acquaintances is less rigid in the highest grades than in the junior grades. For as in the course of years the membership decreases, some members having died, others having left the *ena* or perhaps the town, it sometimes becomes necessary to open the membership of the higest grade to people from other parts of the town. Yet no *ena* would accept members from beyond the boundary of the town *ekpā*. The political solidarity of the three dynastic divisions of the town is thus reflected in, and even, as we shall see, actively supported by, the age-grade associations of the capital.

Here once more we gain insight into the social significance of the Nupe age-grade association: it underlines and fosters the solidarity of the existing social groupings. This means something different in the village and in the town. In the former it refers to the village community at large, and we find the age-grade associations stretching across it, and across the large kinship units and 'houses' into which the village society is divided. We can liken the age-grade system to a horizontal plane cutting across the separate structures of the extended families, with their wide base, tapering off to the apex of the one official representative of the family group, the titled elder. The age-grade association must thus counteract all possible separatist tendencies of individual kinship groups and sustain the large-scale integration on which the existence of the village as a social unit depends. In large villages this integrative scheme is in some measure narrowed down, owing to the size of the groups that can be absorbed effectively in a single age-grade association. It assumes, in fact, a somewhat different aspect, in uniting the extended kinship units within themselves—in the form of the large *efu* group—that is, in holding together the widely expanded structure which is to support the apex of a common official representative.

In the town the existing social grouping is created and held together by political and class interests. Here again, the age-grade association fosters the unity of a group which is to submit, in 'real' life, to a common head. But he no longer represents the 'apex' of an organically grown structure; as the *ena* is largely the product of a free, voluntary association, the group loyalty which it fosters is towards the freely chosen leader of a local political faction.

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ent tribe. I have seen friendship between a Nupe and a Yoruba in Jebba, and between a Kutigi farmer and a *komi* weaver, between a Bida tailor and a peasant from Patigi. Only social class remains an effective barrier even in friendship. Unlike age-grade comrades, friends will help each other with money. Friends may also exchange their children, that is, adopt each other's children, and marry them to their own children—as is also done by men who stand to each other in the relationship of classificatory brothers. This practice has the aim, as the people say, 'to increase friendship'. The essential difference between age-grade fellowship and friendship is thus clear: if the former fashions sentiments of 'belonging together' on the basis of similarities in outlook and interest, i.e. similarities involved in common locality, tribal origin, common occupation, the latter unites individuals *qua* individuals, in a union which is essentially new, and initiates rather than follows existing bonds and sentiments.

It remains to discuss the *ena nyentsugĭži*, the age-grade associations of the girls, and the relation between the parallel age-grades of the sexes. I have said already that the girl's *ena* is limited to the youngest age-grade. As explanation of this different organization among the girls the people argue there can be no senior grades among girls, since the approximate age limit of the junior grade, 15 to 16 years, coincides with marriageable age. Unlike boys, the girls can no longer carry on in the *ena* once they are betrothed or married; their duties towards husband and family cannot be reconciled with age-grade activities. This explanation is borne out by the characteristic relations that unite the parallel *ena* of boys and girls. They both take exactly the same titles; and a boy and a girl who bear the same title enter a special, close, relationship: the boy calls the girl *nna*, mother, and the girl the boy *nda*, father. Girls' and boys' groups meet at the various feasts which age-grade associations arrange. It is the duty of the girls to prepare food and beer, the money being contributed by the boys, and to serve it at the *ena* feast. The *Etsu* of the boy's *ena* presents the girls with kola-nuts. The girls will sing and dance, and the boys will watch, and then, in their turn, the boys will perform before the audience of the girls. They all behave with utmost dignity, and even severity: the *ena* is quite obviously not the place for flirts and amorous play of the kind one can observe between boys and girls who meet in the street or market. The symbolism of the names by which girls and boys address each other—names which are never used by lovers or by husband and wife—emphasizes the 'respectable', non-sexual, nature of this relationship, even to the extent of excluding any reference to legitimate sex relations—marriage. It is supposed to happen occasionally that boys and girls who were brought together in the *ena* marry afterwards. I have not come across an actual case. The relationship between them, while the *ena* lasts, is definitely meant to be in the nature of comradeship, and must never lead to sexual relations. Yet once the girl is married, it may be difficult to maintain this aloofness. The danger of jealousy on the part of the husband, and possibly the temptation of carrying comradeship with the other sex to a more intimate relationship, forbid a continuation

1: Nadel E-5 (1934-1936) 1942
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of the girls' *ena*. So much for the interpretation of the *ena nyentsugíži* on the lines of the Nupe argument.

But if for women the age-grade career comes to an end with marriage, while for men marriage represents neither a limit nor even a conspicuous grade in the age-grade career, this reflects also the different sociological significance that marriage has for women and men. For women, it is the end of one life and the beginning of another. It means change of home and family bonds, and initiation into new aims and duties. For men, marriage—a first marriage—does not even coincide with the periodical readjustments in the labour-unit, i.e. the release from the *efakó* group which, as we have seen, takes place as a rule when a man has two wives or grown-up children. The social career of the men—achievement of economic independence, promotion to office, and responsible position in the community—only begins to fulfil itself long after their first marriage; that of the women is meant to enter its last phase in marriage. Indeed we have seen that when the woman claims the right of an independent, continued, social career, she must buy it with the sacrifice of the marriage union.

As regards the institution of the parallel age-grades its practical value seems to be that it prepares the ground for the first experiences of sex relations. Or rather, it aims at circumventing, and dulling, this unsettling first experience. Enabling the sexes to meet in the critical age, between 13 and 16, as it were on neutral ground, openly and respectably, it tends to remove some of the secrecy and unhealthy curiosity that is part of the mental transition from the self-contained existence of early youth to the new awareness of the polarity of sex. Our study of adult sex morality has left no doubt about the restricted effectiveness of this native 'co-educational' scheme. It must fail because it is, like all faulty education, in the nature of a palliative. It breaks the adolescent, we might say, gently, to the moral code of adulthood, but it adopts this code in all its dangerous narrowness and its rigid exclusion of amorous experiments and pre-marital sex relations. If age-grade discipline paves the way for adult sex morality, it does so also with respect to its repressions and inhibitions, and that final sweeping reaction against conventional morality which we could study in the adult life of the Nupe people.

To summarize. The age-grade associations include the adolescent male (and to lesser extent female) population of Nupe from early youth up to the threshold of adulthood. The most vital years in individual development are thus brought under the influence of this institution. We have studied the decisive part which it plays in moulding the personality of its members and in defining their attitude towards tasks and problems which they are to face in adult life. The essence of the institution of age-grades is, then, preparation—a twofold preparation. Its first aspect is the fashioning in the framework of the age-grades of sentiments of solidarity which are to bind the group at large.

This involves an important theoretical problem which has greatly engaged the attention of modern sociologists and social psychologists, namely, the possibility of transferring co-operation and solidarity